

MATRUSRI

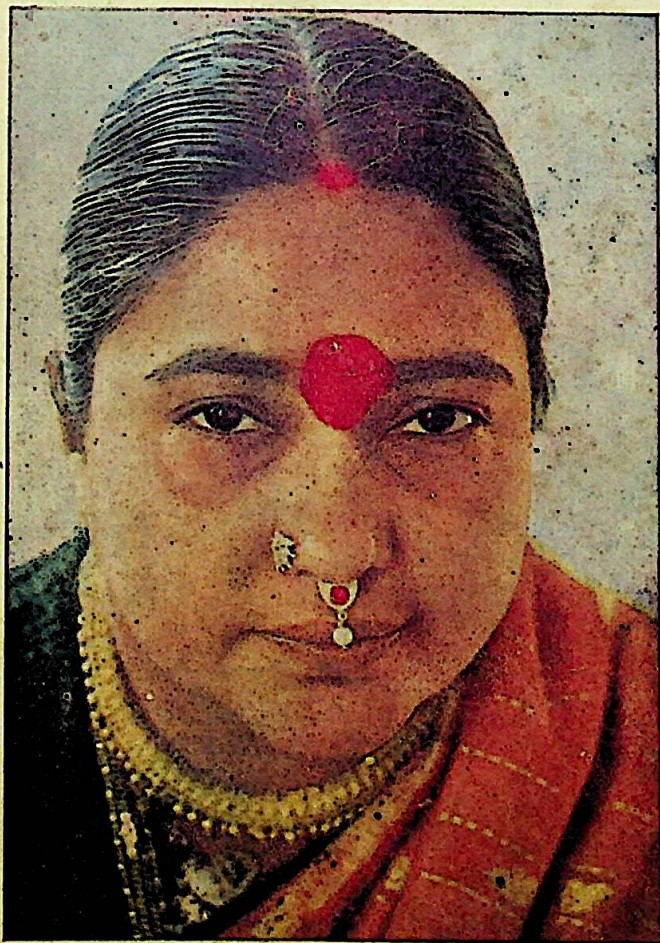
BIRTHDAY NUMBER

Vol. 7

No. 1

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An
Offering of sentiments
at
the feet of Mother



Office of

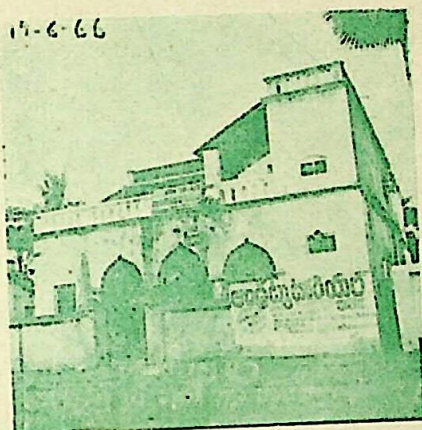
at

the feet of Mother

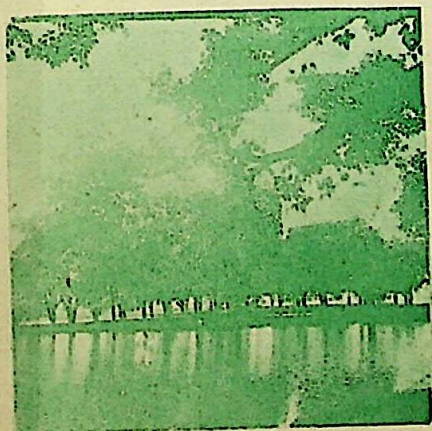
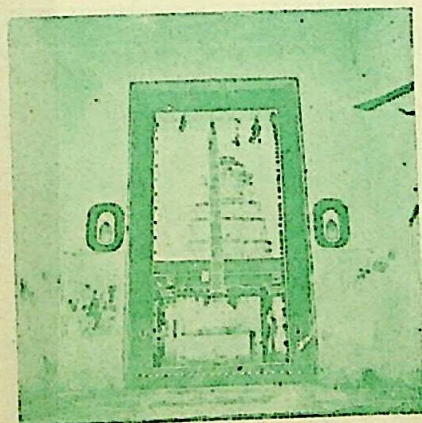




HOLY MOTHER Anasuya Devi
JILLELLAMUDI



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1. Mother with her brother Raghava Rao's family at the place where Mother was born at Mannava.
2. Goddess Rajya Lakshmi Temple in Mannava
3. The Tamarind grove, most liked by Mother.
4. The house of Sri Chandramouli Chidambara Rao where Mother's marriage was celebrated.



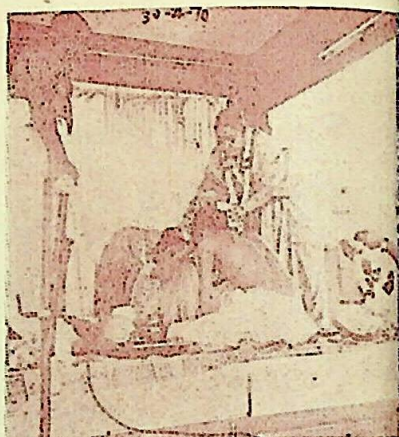
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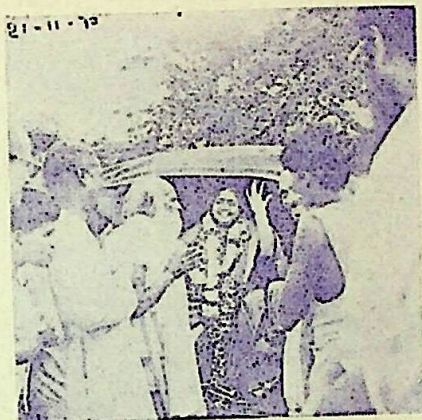
5. Hyma. Mothers' daughter.

6. Mother blessing the couple at wedding.

7. Mother in the role of Krishna amidst Children-gopis, on Krishnastami day.

8. Mother - Krishna feeding the Children - gopis with butter and cheese.



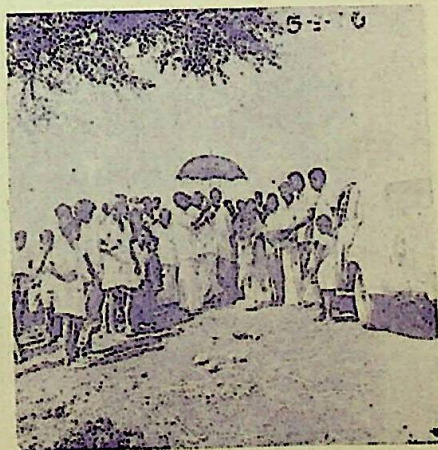
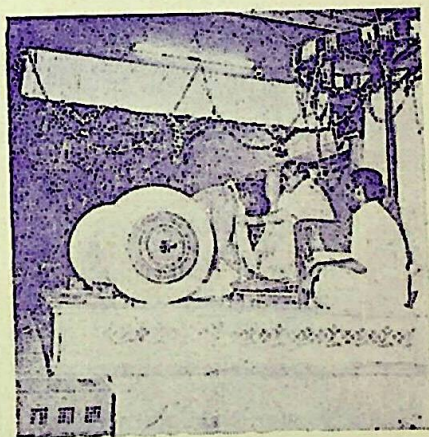


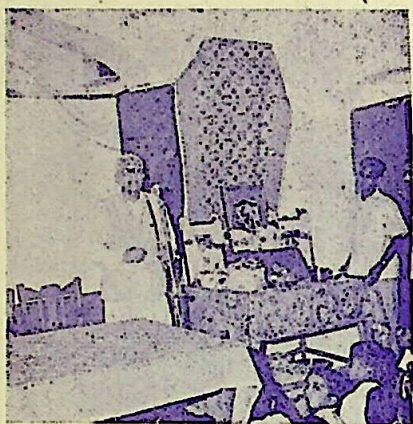
9. The present Residence of the Mother.

10. Mother Chats gaily with fishermen near sea - shore, Bapatla.

11. Mother presents new clothes and blesses Sri Chandra Sekharam, the weight lifting Champion.

12. Mother inaugurates the road at 7th mile





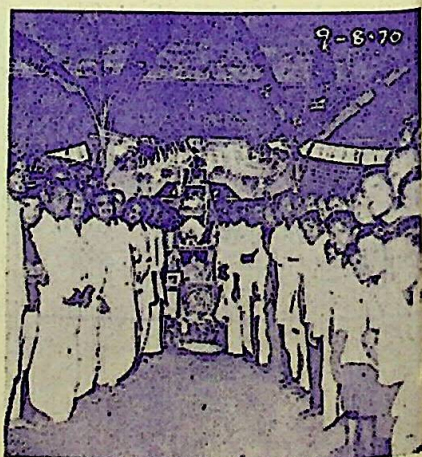
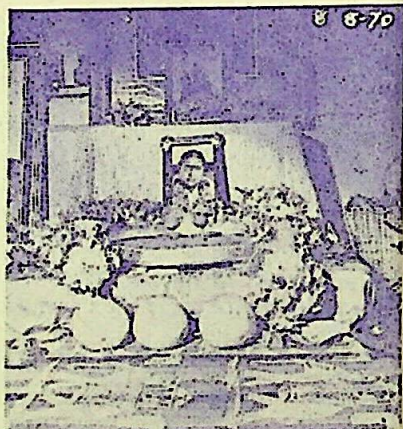
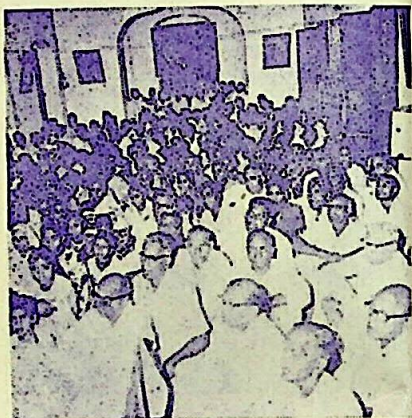
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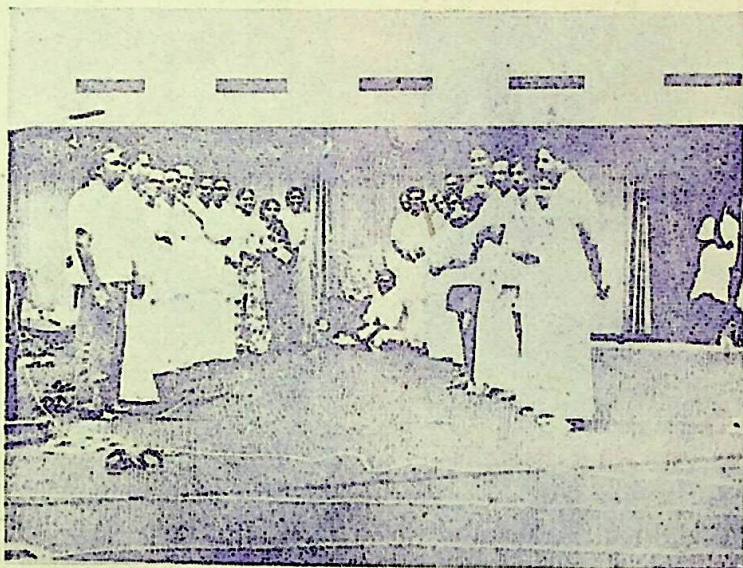
13. Late Sri M. Tirumala Rao M.P. addressing Matrusri study circle at Kakinada.

14. a View of the audience at Kakinada meeting.

15. Worship at Dr. Ch. Damodaram's residence in Warangal.

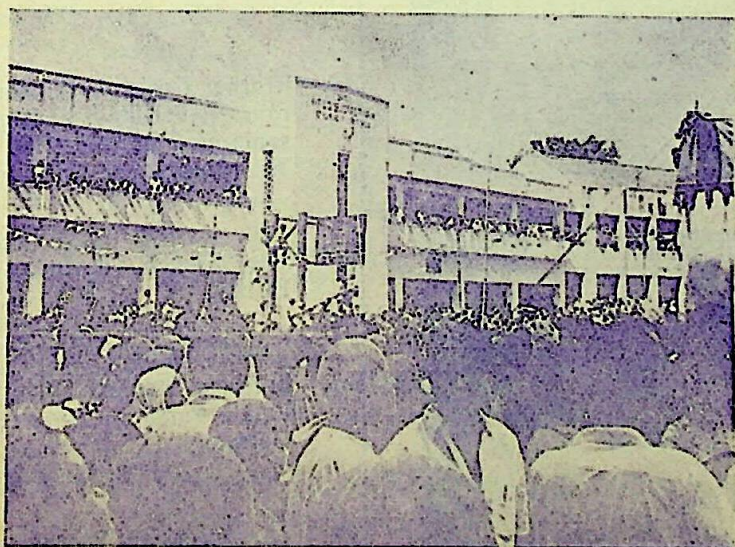
16. Inauguration of Matrusri study circle at Warangal.





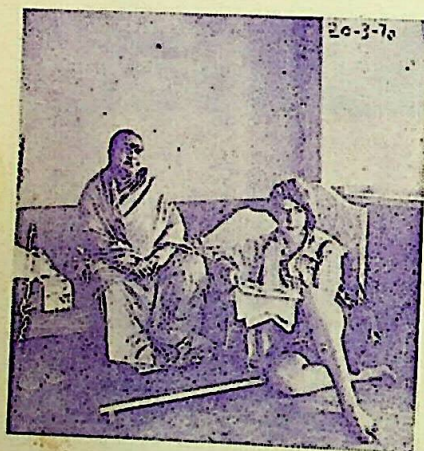
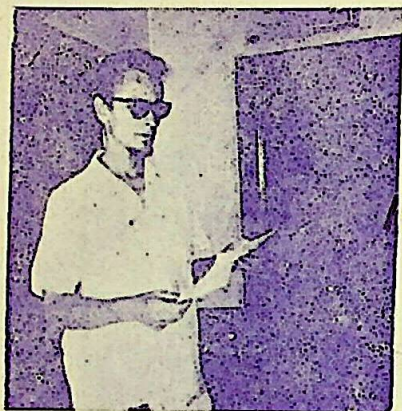
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Ambica Suprabhatam Recording in Zemini studios, Madras.

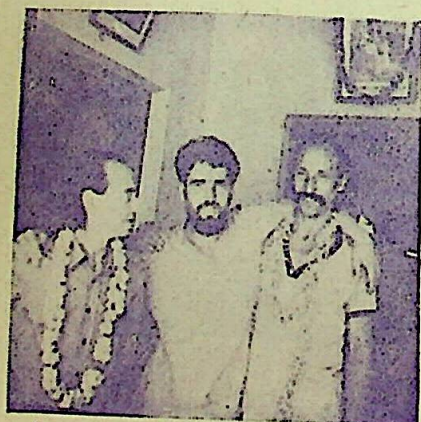


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Lakhs turned up to see Mother When She visited Guntur.



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19. Brother Neeland who came from Netherlands and spent some time at the feet of the Mother.
20. The French devotee Miss Honey,
21. Brothers Radams Sylvestry, Jamal, Patrian carlo, from Germany
22. The American Brother, Mr. Westerlund who sees Mother everywhere.



MATRUSRI

Birthday Number

Vol. VII

No. I

★

Hon. Editor:

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By V. Kutumba Rao
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(The opinions expressed by
various authors in this
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Awakening Prayer

(Suprabhatham)



“ Gaayanthi mandra madhura dhvanibhih
 swasaarah,
 Praabhaatha geetha vithathim ruchiraartha
 pooraam,
 Aamanthrayaswa karunaamaya veekshanei
 sthaah,
 Thei suprabhaathamayi maatharume-
 Anasooye. ”

Sisters are singing, in a low melodious tone morning prayer-songs which are pleasant and meaningfull. O! Mother! Uma! Anasooya! Please awake to invite them by your compassionate looks.

Gayanthi means singing (in group) It is said that sisters are singing; when it also means that brothers, sisters and everyone are singing The art of singing requires not only a sweet and faultless tone, but also a through knowledge and practice strictly in accordance with the canons of the Musical-Science or *Sangeetha Saasthra*. Here, Mother is requested to bless those who are singing, in view of the fact that no amount of penance, spiritual practice or prayer can invoke the Grace of God, which has nothing to do with one's own merits or demerits. *Praabhatha Geetham* – Morning Prayer, which is usually sung in a particular tune or *Raaga* known as ‘Bhoopala’; and at times, in ‘Malaya-maarutha Raaga’. *Dhwani* means sound. Sounds are different, but the origin of sounds viz., *Sabdam* (Cosmic Vibration) is ONE.

— A. Krishna Sharma.

MATRUSRI

Vol VII



No. I

VOICE DIVINE

[*'Mother means the Beginning'. We shall begin this number with Mother's words*]

EXPERIENCE

I do not understand the so-called 'experience's, one starts from here to go to his place.

The bus, which he never expected to catch travels late and he gets it. He names it as his 'experience' (after seeing me).

But this conviction does not live long.

He might not get tomorrow, the expected bus.

He cannot then stand on his experience.

Whatever might happen, whatever any one does to you, to think that "It is not we that act, but there is a Force which moves us," that alone is experience.

— 0 —

Vol. 7 No. 1

One reality is

By C. G. Westerlund

Every character in scripture
Is but the Highest
Only playing fun.
Ravana, Kamsa, Kaliya,
Baka, vaka, Aghasura
Ram Krishna Mother
Maharshi Ramana, Sai Baba
Anandamayi Anasuyamaayi
All in all is that—,
Changing changeless ONE!

Of the seen and unseen
Which one is Reality?
Seen and unseen reverse and obverse
Of the one Reality.
Seen and unseen they are not
ONE Reality IS.

Impact of Mother and her Teachings

(From a speech By C. Venkatakrishna)

Whenever we first come into contact with any person, he leaves some impression on us. This happens very usually. If this impression is deep, we will try to observe him more closely. If we feel that he is on a higher level, we get influenced and either try to imitate or follow that person.

With Mother, one is struck by a mere sight; the impact of her physical brilliance. While we look at this rare quality, we feel our thoughts are arrested. Then come her words, which are very brief but highly captivating. I questioned myself once, whether her words are really valuable or they appear to be so because she utters them! I felt at one moment that it is her utterance which makes those sentences so impressive. For, be he a stranger, agnostic or devotee, one is sure to be influenced by her and feel a peculiar strangeness in her movements. But, on the other hand, when we examine her words, we find them to be extraordinary too. She always answers to the point in the question. Thereafter there would be no room left for further discussion. The answer would be final for us, it may not be for others; but I didn't verify with others.

Even after speaking to Mother once or twice, I did not attach any great importance to her personality. I thought she is a lady of extraordinary intelligence and that was all. She said, "Hardship is but what one can't bear"; and I wondered at the ease with which she defined our pain or hardship. By and by I marked the extreme softness of her language and the affectionate kindness of her approach to every one.

She is very good and kindly to visitors. 'But', I questioned myself, 'is she the same in her household or does she show duality of conduct as any one of us?' we may be extremely good in our offices but not so good in the dining hall! There was a discussion one day amongst us visitors at Jillellamudi as to whether the ideal wife, looking on her husband as God in human form, does really exist or if such a one is only a figment of our imagination. I said,

there might be such a one; for, we do not know all housewives. Then it struck me, 'Is mother one?' The answer is 'yes'. She lived from a very young age in her husband's house only, she hadn't her mother to even occasionally fall back for consolation or rest, her life could not have been enviable to any daughter-in-law. She says "Paativratyam (ideal wife-hood) is overcoming the elements with the husband as the prop". This is without doubt, higher than, what we read in our Puranas! I asked her if the ideal gets violated if a wife loses her husband. She replied, 'Not at all. So long as she has her husband memory beating in her heart, she is a housewife alright'. Savithri shadowed yama for her husband's life and Sumati stopped the movement of the sun to save the fall of her husband's body. Whatever their attachment to their husbands, they do fall short of this ideal! "If a wife removes her vermilion mark on her forehead, Mother?" "I queried in continuation. "That certainly is a fall" she said!

The first thing she does in the morning is to wash her maangalyam and drink that water. She says that the two discs of the maangalyam are the feet of the husband. On the New year's day she bows first to her husband, gives him the auspicious chutney and then only to others. Every second of her existence her husband's memory blows as blood in her heart. She thinks of him as her God and says so. When a young girl came to stay with her for a few days without obtaining her husband's approval, Mother sent her back all the four hundred miles she had come across! "Duty is greater than love" she said! Ideal wives of the Puranic stories looked upon their husbands as God but other men as men, out of their boundaries. Mother looks upon her husband as her God and all others as her children. She addresses every one as 'child'. We don't hear if Sita addressed Ravana even once as 'child'. Perhaps he would have changed if she did. Sita and Anasooya had this limitation but Mother transcends them in her love. When Sri Vaasudas asked her if she would be blessed to get affection from all, she said that she would prefer to be blessed to show love to all!

She is really the Mother. Under any stress of circumstances she never ceased to be the Mother she claims to be. If we only pretend any kind of love, we will be 'caught at some

moment napping but she, no! She is always that, Mother. She likes everything, all is She.

In life, hers is every moment a positive philosophy. There is no negative attitude at all. We do not hear a 'no' from her, her chant has always been 'Sare' (in Telugu meaning 'yes'). She does not say 'don't do this' in secular or spiritual field. Preceptors there are in plenty, who prescribe this panchaakshari or that ritual of worship. Mother does not prescribe this or that way of living or worship. "Do what you feel best. Whichever name you her chant, it belongs to "THAT" she says. I have heard batches doing 'Meher Nam' at Jillellamudil. When I once requested her if she would initiate me to some namajapa, she said 'eat well and move about free'. She knows that, my disposition is not towards doing naama. But she does help a person in doubt regarding the problems of his practice. With all others Spiritual practice appears anywhere to be narrow or fragmentary. In Mother's range however it gets completed into a whole. Gurus scare the aspirants by threats of divine reprisals for 'the wrong type' of chanting a mantra etc. Mother tells us squarely that there is nothing like that. We are entirely free to worship "The ALL" as we like to. Our worship is free and full! "You address the ALL as Mother, don't you? A mother does not hurt her child does she" she asks.

In her humanistic attitude Mother far excels even the broadest based communism. She has no limits even of nationality. once, when I mentioned to her of chinese aggression, she said "He (their military leader) is also my child". Whether her visitor is an Indian, American, Netherlander, Hindu maha sabhaite, muslim or the so-named untouchable, she gives him the same degree of affection. She hails from a family of orthodox traditional leanings, she performs the sacred thread ceremonies and yet she does not heed differences of caste or conduct. A woman in her monthly period is isolated in hindu families. Mother told such a visitor one day, to do her worship if by herself she had no objection. She accepted a fruit and flower from a devotee, while standing on the cremation ground, where she had been to attend to the obsequies of her mother-in-law. In the chirala hospital she served the leper patients cleaning their limbs and caressing their

faces. 'How could she touch them and smear their bodies'? - I wondered; don't you? She sat amidst fisher-man families partaking of the food they ate. She may not be physically staying with the destitutes, but her attention always is poised in their direction. During the celebration of her marriage day in 1966, I handed over to her two score and five rupees, which had accumulated in the hundi of my house-hold shrine. That day was one of heavy expense, two thousand visitors had to be fed! "What shall I do with this money?" she asked me. "I shall send four plantain clusters to the lepers in chirala hospital" she said. I was all amazement. 'The celebration here is nothing for her!' When we celebrate a festival, we have scarcely any thought about the penniless, destitute or forlorn.

After I saw Mother I got very much mellowed down. I feel sorry nowadays that I am unable to help the destitutes. If I give a five nayapysse coin to a sickly beggar, I do not give it in condescension, but only as a matter of duty. When I see groups of such persons, I feel we are responsible for their condition, and feel sorry that I can't help them all. If I had any caste or communal feelings, they have narrowed down after I knew Mother. Previously I was hating ugliness. Now I pity its poverty on the economic side too, Mother's impact is of no small degree. Seeing a lady visitor clad in a terrylene saree, she said to her, "You have a new saree, it is good. If you had chosen to buy cotton, you and your children could all have had new dress". She does not put up with wastage of sand, tumblers, mats, water or food. When I enter a cloth shop now, I do not spend for expensive fabrics, I think of children too!

"One must learn to live with dignity even under conditions of scarcity" says Mother. Scarcity is not a defect; it is a condition superposed. Mother gave me strength to work up back to life from any condition I find myself in and - she gives me what I need. "Not what we desire for" says my wife, "but always what we need!"

I do not believe in God. If Mother is God, I have seen God. If you say that Mother is not God, I say "There is no God". But Mother is Mother every moment. Those who see Mother often, they are my brotherhood I do not hesitate to tell

my worries and hardships to any one who goes to Mother. The great social fabric of brotherliness is the richest phenomenon in Jillellamudi. This fabric can spread like a canopy in even international matters and why not? I was at Jillellamudi, when Jawaharlal Nehru died. We were sitting round Mother in the temple courtyard and A. R. was weeping. I questioned why one should weep if Jawaharlal died. Mother quipped "Why are you depressed, when 'Bharani' (my daughter) is sick?" True! we are all a universal brotherhood brought together at this good moment. We shall try to live up to IT.

—0—

Read !

Voice of Mother

A selection of sayings of
Mother Anasuya Devi

Compiled by
E. BHARADWAJA M. A.,

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Vol. 7 No. 1

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Prayer To Mother

By C. Venkata Rao

May my mind learn to wander least
And taste in Thee the divine feast.

If ever they find some good in me
I know it is a gift from Thee.

Even if my kith and kin betray
O MA! Thy Name will show me way.

And when my thoughts are fixed on Thee
Even death has no horror for me.

Whenever my faith suffers decay
MA! Cheer me up and guide my way.

May dust and din on earth die out
And violent forces suffer a rout.

May peace and love in world abide
May virtue rise, evil subside.

May world enjoy Thy boundless grace
And Mankind forget evil ways.

May peace prevail in Seventy-Two
And Earth flourish with blossoms new!

Talks with Mother

That brother is working as a Health Inspector. His name is Krishnamurty. He came this (11-1-65) morning. He asked Mother for a mantra initiation.

Mother:- The one you have now recited is alright! (He recited Lalita stotra with his hands resting Mother's feet).

He: That is Lalita's, mother. I would request for a mantra from you.

M: Whichever you do, it is the same. It may be Lalita or Aanjaneyam or-some other one. All mantras are one. Anyone of them contains the same Shakti (Energy). THAT one alone IS. The meaning of all mantras is ONE. There is no other. Only names and letters may differ.

He: That may be Mother. But I am not firm yet with that belief. So, I would like to do the sadhana you prescribe for me.

M: Doing a sadhana too is not in our hands child. It is easy to sit on the bund and say 'you have to do this, you have to do that.' But nothing is in our hands. Even if I respond to your desire and give any mantra, would it be possible for you to fix your mind in it? If such a fixing were possible for you, you would not have to come this far. Nothing is possible for us. When the moment arrives, all happens of its own accord.

He: But there are gurus, and initiations.

M: All this is nought, child. If one could know, what a Mantra is he wouldn't have these problems or doubts. I say that the mind itself is the mantra. We do not know what the mind is. So we say it is mantra, put it in letters and through it we realise our Shakti. Nothing more.

What is a mantra? If some letters are brought together, endowed with some sanctity, and you meditate on it, it becomes mantra. If you don't think so, it is just a group of letters, is n't it? Who is it that recognises these? Your mind. Does it not then follow that your mind itself has become the mantra? Everything lies in your concept. They say that this mantra recoils (on defective practice) and that mantra is dangerous. All that is not true. When the same shakti resides in any mantra, wherefrom could the recoil and danger come? Are all these present day gurus - the self styled ones - gurus at all? When asked for a mantra initiation, they say that the mantra they give is a great one and prescribe rules and regulations to be observed in its meditation. If this chap errs in the ways of practice, they prescribe purificatory ceremonies as if an error portends danger and disaster. And there are different parties in these. One says this one is a great guru and another says 'that one is greater. There is none of this (rubbish) for the right type of guru. Our mind itself is

the guru. Recognition is the guru. There is no guru superior to that. There is no need of your going to any gurus.

You know that powerful Shakti which comes in the way of your attempts to do sadhana. That is obviously stronger than your intention to do sadhana. That Shakti is God. We go as it guides us. That is why you do not need any guru's mantra initiation. You meditate on the mantra of the deity you worship. That is ample. The gurus, who prescribe, 'Do' this sadhana, do that sadhana, are they able to do as they prescribe to others? Any of our attempts (to act on our own) goes the same WAY !

The doubt got cleared.

He: I am very happy Mother. I got vexed with the gurus (you said about) and with their words. Parched as I am, I feel happy with this drink of nectar.

So saying, he bowed to her feet and took leave.



FOR

INFANTILE LIVER & SPLEEN COMPLAINTS

Viswanath's **ORIGINAL**

LIVER REMEDY

(ASALU TEKKALI MANDULU)

THE ORIGINAL LIVER REMEDY HOME (REGD) VISAKHAPATNAM

My first vist to Mother

By "Hundi"

It was sometime during the year 1964 that Brother Sri Adharapurapu Seshagiri Rao came to our house in Rajahmundry. He was a relation of mine on my wife's side. Though I might have heard of Mother casually from some of my friends, it was he who informed me about mother in detail and gave me a few copies of her Birthday Souvenirs for my perusal.

I have been an ardent believer of Sri Avatar Meher Baba since 1959 and take him to be the Avatar of God in the present age. Therefore when I heard of Mother from Brother Seshagiri Rao I did not and could not appriciate what he was telling me. A few months later I happened to go to Ponnur with my family. It was in Brother Seshagiri Rao's house we stayed then. Again it was at his and my wife's instance I was forced to undertake the journey to Jillellamudi on the next day by bus much against my will.

On reaching there I was eagerly waiting to see what sort of personality Mother was. At that time she was staying in the thached house very near where Hymalaya stands today. We were waiting in the outer Verandah and when Mother made her appearance at the doorway I simply could not believe my eyes. With her white saree and her calm, serene and loving face she appeared to me similar to my own beloved Master Avatar Meher Baba.

Though my conscience was telling me that Mother is as supreme as Baba my mind could not accept her divinity. During that trip I stayed at Jillellamudi for three days. A fierce struggle was going on in my mind against the acceptance of Mother as divine. But today I believe that Mother is really what She claims to be - Mother of all.

On our first visit to Mother a few incidents happened which may be mentioned here. As we went to Jillellamudi to have the darshan of Mother and return back at once we did not take any spare clothes for wearing. As our stay was prolonged for three days we were uneasy regarding dress. Mother, by giving me a new dhoti and uttareeyam and a saree to my wife solved the problem of our clothing.

When we went to a stream a little way off for bathing two dogs from the place of Mother's residence accompanied us as though to show us the way. They actually led us to the stream, stayed with us till we finished our bath and accompanied us back to Mother's residence.

Of all the things that struck me most on my first visit was Mother and Her personality. The calmness and serenity of her face was really enchanting. She usually speaks less but the words that roll from her mouth are like nectar in one's ears. Her movements are very graceful and one never gets tired of observing her.



You and ME

'By 'Rohini'

MAGIC WAND

I scattered a handful of nuts and bread crumbs,
Into the green grass of the garden;
There came from all sides, squirrels, sparrows,
 crows; kingfishers,
And many an un-known bird;
With different hues, sounds and structures.
Twittering, crowing and making many a
 musical sound;
With awe and admiration I watched,
Their hubub and gaiety,
I saluted Thy wonderful creation, Ma,
As no human brush could bring out such
 beautiful hues;
And no man-made instrument could
Bring out such a hormoney of sound;
 except Thy magic wand

REFUGE

I shall seek refuge in Thee.
Thou art my shelter and final resting place.
Draw Thou my whole being into Thine
Holy Mother, Anasuya Ma.

AT THY FEET

LET Thy worship, Thy hymns of praise
 Be the solace of my life;
 Let my life brim over with the songs
 Of Thy adoration, thoughts of Thy divine Grace.
 I shall see Thee, Amma, in the
 Wide open sky with wistful eyes.
 I shall not ask for any boon,
 Say not a word; I shall only lay myself
 Down at Thy feet with tears of bliss.
 I shall move about in Thy endless
 Expanse of heaven, scattering songs like
 Flowers representing Thy glory.
 I shall steep myself in Thy bliss,
 Chanting Thy holy names and sending
 Their echoes throughout the Universe.
 All my actions, all my thoughts of
 Religion are Thy worship.
 Oh Ma, Give me 'bhaktio, firm faith,
 So that I may make Thy feet
 The sheet anchor of my life.

Katthopanishad - II

By Dr. S. Gopalakrishnamurty

Having thus explained the difference between the good and the pleasant, the subtlety of the Atman, and the difficulty of the non-believer to recognise it, yama explains to Nachiketas the wonderful individual soul and the glorious universal 'one. He points at the Vichaara or discrimination method of knowing the Atman, the yoga method and mentions the advantages of knowing the Atman. These topics do not come successively in the body of the upanishad, they are mixed up continuously.

"He, who owns the body, dwells in it and slips out, what remains of him here? Nothing. That one slipping out is Atman (2-2-4). He sends breath upwards, gas downwards, he sits in between (in the heart) (2-2-3). Any man does not live by the air entering the lungs or going down, or by any other means. He lives by one on whom these depend (2-2-5). The city of the unborn and undimmed intelligence (of the individual soul) has eleven gates (2-2-1). This (atman) is lodged in the hearts of creatures. He shapes all desires while we sleep (2-2-8). The Purusha of the size of a thumb dwells in the body in the cavity of the heart. He, like a flame burning without smoke, he exists today, tomorrow (2-1-13). The soul is not born, nor dies. The is not born of something else. This unborn, eternal, ancient one is not destroyed, only the body dies (1-2-18). The soul is kills not, it is not killed (1-2-19). He is not seen by the eyes. Through intelligence he is revealed in the heart and mind (to introvert yogis)."

And yet, wherefrom does this come into the body?

"He is the Sun in heavens, air, fire on the sacrificial platform, soma juice in the vessel, in man, in gods, in sacrifice, skies, (2-2-2). The one forms the many. The wisemen know that the same being is in themselves also. As one fire or air assumes the shape of the objects it enters, ONE ATMAN assumes the shape of any being it exists in and it is also beyond them (2-2-9, 10). The Atman is not contaminated even as the

illuminating the world (is not contaminated by the objects (2-2-11). Bodiless (yet) residing in body, permanent staying in impermanent ones, Supreme, all-pervading (is the one Atman) (1-2-22). It is soundless, touchless, formless tasteless, smell-less, imperishable. without beginning or end, the one beyond Mahat and immutable (1-3-25). While sitting here, IT spreads far and wide. Lying here it reaches everywhere (1-2-21) The Sun, Moon, Stars do not shine on Him to reveal it. They shine by that (2-2-25). He is the eternal among non-eternal, intelligence in the intelligent. With roots above and branches (spreading) down ward the holy peepal (ashwaththa) carries all the worlds in it (2-3-1). The whole universe comes from praana and vibrates”.

Hence, Yama asserts, “what is there (in the world beyond death) in the ‘amuthra is here too What is here is there. He who sees the these as (two or) different meets death or death.”

How could one obtain it?

“This is obtainable through the mind, it is not multiple. That which cognises form, taste, smell sounds, touch and sex, that knows what (all else that) remains (is). That is atman (2-1-3). The wiseman realises that it is the atman which sees the dream and waking worlds (2-1-4) He is worshipped as agni day by day (2-1-8) He, who, born in the beginning before the waters, having entered hearts sits in creatures [Yama means here the cosmic soul Hiranyagarbha, the first form that Brahman the absolute takes after desiring to create) That is THAT (2-1-6). That from which the Sun rises and into which he merges, in THAT are all the gods surrendered (arpita) (2-1-9)”

And yet, who could realise this?

“One who is not free from bad acts; nor one who is not contended, nor one who is not contemplative and is of disturbed mind, he does not realise though he learns (this) knowledge (1-2-24)” But one, who realises this? yama spells the highest and most glorious achievement though he does not emphasize that fact: “As pure water poured into pure water becomes the same, one who knows the SELF becomes THAT” (2-1-25)

But in those early days the enquiry ‘who am I? does not appear to have been popular, much less an approved way to

realise Brahman. Yama says "That can never be reached by (senses or) the mind ()". But, "Any one can know through adhyaatman (2-3-18). chapter II-1 of this upanishad opens with, "The Self-born turned the senses outward. So they look outwards, not at the atman inside. Some courageous one turns eyes inside and sees the atman inside" This attempt is obviously the same as the 'Dhyaana yoga' mentioned in Svetaasvatara upanishad (1-3). Even this upanishad clearly says "The word, which all vedas proclaim and all penances declare and desiring (to know) which aspirants lead the Brahmacharya, is OM. That syllable is Brahman. Having known this, whatever one desires he gets (1-2-15, 16) This is the best support (for aspirants) (1-2-17)." Yama describes this adhyaatma yoga in detail. "For one with restrained mind and right understanding, his senses are controllable (1-3-6). The objects are superior to the senses, the mind superior to the objects, objects-intellect-great atman-unmanifest (power Prakriti)-Purusha, are each superior to its predecessor. Purusha is the goal (1-3-11). The wise (aspirant) should merge speech in the mind, mind in the intellect, that in cosmic : tma and that in the peace of the self (1-3-13) when the five senses lie still along with the mind and when the intellect too does not work, that state is supreme they say (2-3-10). That firm control is known as yoga (2-3-11)." When the dhyana of OM which is Brahman is added, this yoga becomes adhyaatma yoga or dhyaanayaga.

"Knowing the atman (thus) the wise do not thereafter grieve (for anything) (1-2-22). Having realised, one is freed from the jaws of death (1-3-15). He fears no further (2-1-5). The enjoyable having obtained, he rejoices (1-2-13) That one hard to be seen, subtle, all pervading, stated in the heart, ancient, having realised, the courageous one drops all sorrow and jubilation (1-2-12) once for all. Knowing Purusha, one is freed and attains immortality (2-3-8). If one realises Brahman before this body falls, he becomes free from births and deaths (2-3-5). He is glorified in the world of Brahman (1-3-16)."

This upanishad closes with the promise "Nachiketas. instructed by yama in this yoga, attained Brahman. You too can." This attainment means shedding of all grief and jubilation even

while one is alive. This is freedom alright! What more could Brahmaloka, the world of immortality give to such a man? He, like pure water added to pure water, remains even this world as Brahman (2-1-25) does he not? But the bliss attained in yoga disappears, when the aspirant returns to normalcy. Yoga is lost after a time. The aspirant makes oscillations into the yogic state and ordinary wakeful state, he "goes up and goes down like the glass ball of the soda-water bottle" (Mother). This is not equanimity, is it? One has to wait till death to be taken to Brahmaloka. Acharya Sankara recommends constant or frequent practice of this adhyaatma yoga or samadhi state so as to make that state persist in one's being althrough (Sarva Vedanta Siddhanta Sara Sangraha, 891) because "maaya springs up from a mistake, even as darkness sets in when the Sun sets" So, it looks as if the adhyaatma yogi should never return or slip into any kind of secular life. But Maharshi Ramana returned after a long period of seclusion in caves, to the ashrama frequented by persons like you and me, bringing him presents of fruits, tiger skin, peacocks etc! what was his state?

He himself named it the Sahaja state. Mother describes her state through her sayings "As is within, so is the without" "There is no within, different from without." "All shapes are HIS", "All thoughts His" "All actions HIS". This state view every thing as a form of THAT. It is not a state of seeing THAT in everything; it is a state of seeing everything as that particular form of THAT. Senses mind, intellect, five elements mahaanatma, unmanifest power, are merged in the Self in adhyaatma yoga but in this Sahaja Samadhi ALL those look as the self in that form. There is no pramaada (slip) from this state.

This state is higher than the state of yoga described in the upanishad.

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"I wanted to write to the Mother alone. But on second thought I preferred to write to you. I am mentally passive and receptive even now as I had been during my earlier stages in the presence of the Mother. My pen is not moving quick enough."

Mother's response to silent Prayer

Translated by D. V. Krishna Sarmā

From Original: ARKAPURI DIARIES

One night, the Mother suddenly rose from her sleeping poise on Her cot in the veranda, and in quick movent approached Brother Sankaram, who was laid up with fever, and softly caressed him by moving Her hand slowly on his forehead and head, and asked him "Have you called me Nayana" (Nayana is an affectionate term used by the Mother and it literally means-child). Brother Sankaram started at Mother in an astonished mood instead of replying 'yes' to Her.

The Mother further asked him whether he was having pains all over his body and without waiting for his reply moved Her hand smoothly over different parts of his body to relieve his pain. She further asked him whether he was feeling thirsty and if so, she would go and fetch water; and without waiting for his reply went a little inside to bring drinking water. But she was stopped by others nearby who quickly went inside and brought water in a cup and handed over the same to the Mother. The Mother raised the cup of water to Brother Sankaram to enable him to sip the same slowly. After attending thus for sometime on Brother Sankaram, in his depressed State of fever and pains etc., the Mother returned to Her resting place.

Brother Sankaram was completely cured of the fever after a few days later and left to his own native place after taking leave of the Mother. Thereafter, Brother Sankaram wrote a letter as follows to Sister Vasundhara from his native place and narrated therein what actually happened on the day when Mother herself voluntarily attended on him.

"I wanted to write to the Mother alone. But on second thoughts I perferred to wrire to you. I am mentally passive and receptive aven now as I had been during my earlier sittings in the presence of the Mother. My pen is not moving quick enough.

But my mind is pressing me to express completely. I am, therefore, writing to you.

That night at about past Mid-night, I was suffering from fever at 104°F, and I was very restless. When I closed my eyes with an effort, various sorts of visions troubled me. When I opened my eyes, many apprehensions overtook me mentally about my helpless state. I was also shivering then with fear and I could not restrain myself. I prayed to all the gods and goddesses desparately while promissing offerings to them after my recovery; and naturally, my prayers silently turned to the Mother also, voluntarily. Everybody is treating the Mother as Divine. I am also taking the Mother as perfectly Divine in a casual way, Without any compelling circumstances wherein the Mother's divinity revealed to me. If Mother showed Her divinity to others why should I be excluded from the same? What sin have I committed for the Mother concealing Her divinity from me?

Whenever I approached the Mother and touched Her feet. I used to feel some change of consciousness within me. I wanted to question Mother with a view to clear many of my doubts. But by the time I approached the Mother, the doubts used to vanish mysteriously. After I came away from Her presence, the doubts used to haunt me again, and I used to console myself that I would question the Mother about them the next day but the Next day will come and go as usual. One day the Mother called me and cleared all my doubts. On that Night, I prayed to Mother silently but in perfect sincerety: "I am unable to bear this serious fever any more. Please mother save me immediately. I am fearfully perturbed. If you are really divine, and if it is true that you are showing proofs of your divinity to others, please attend on me in my present feverish state, wearing a white Sare only and by sitting on my sick bed and by touching the aching parts of my body. I must further get happy sleep tonight" In that way I was playing for boons from mother. Then suddenly I felt the smooth and cooling touch of a hand on my head and raised my eyes and saw to my great astonishment the Mother Herself sitting on my sick-bed in a white sari and she was smiling. I then wanted to express my gratitude to the Mother. But I could not. The Mother Herself

addressed me: "Nayana did you call me? Have you bodily pains? Are you thirsty?" and without waiting for my answers, the Mother told me that she would bring water and was about to leave the place.

My astonishment was supreme in that the Mother came to me in immediate response to my prayers in silence. Is this a dream or an illusion? I again rubbed my eyes and saw clearly the Mother sitting on my cot and gave me drinking water with Her hands. I offered several Namaskarams to Mother silently, because I was unable to raise my hands in Namaskaram to the Mother.

Commentary:—

It is an established proposition beyond any reasonable doubt that in all the contacts of the mind (representative of the human) with the supermind of the Divine Mother, the mind is silenced, and slowly taken control of by the Divine and directed perceptibly (imperceptibly (i. e), without the collaborating knowledge of the mind in some cases) in some cases towards change of consciousness to a Higher level than the normal waking level. That this is a step in evolution to a Higher level of Humanity, is also a generally recognised principle. In this particular case, the poignant call of the mind reached the Divine almost instantaneously through the media of the silent and all pervading ether; but the most interesting part of the whole episode is that: the Mother knowingly applied a combination of the human way of asking and the Divine way of spontaneous reaction (without waiting for the reply of the human), in granting the much needed relief to the mind. This is to say that when the Divine acts, it some times acts humanely so that the mind may understand the whole technique of how to surrender.

Letters to the Editor

By Sri Sada Jiwat Lal

Sri Sada Jiwat Lal, Chandu Bhavan, Bombay-6 has kindly sent us Swamy Chinmaya's answers to the questionnaire of Father Masson [of the Vatican (Rome) Secretariat for Non-Christians] regarding the ways and means of closer collaboration between Hindus and Christians for the benefit of mankind. We are giving here - under, answers to the same questions from the understanding of the followers* of the Jillellamudi Mother so that others might mark our attitude to religionists.

1. *Are religious contacts between members of your (religion§) fraternity and Christians possible?*

Yes. There is absolutely no difficulty in any religionists coming to Mother and thereby into our fold. In fact there is no groupism in us. We are brothers and sisters, being all of us children of the Mother. All beings are equal in that respect.

2. *Are such contacts advisable?*

We welcome any human being into our fold. We sit together and eat. We address any one as brother or sister. Contacts start the moment one arrives at 'The house of all' and no one is discriminated from another.

* I should say 'children' here, but the Mother says she is the Mother of you, me, all. So I used the traditional word.

§ We do not profess a religion. We are a fraternity.

3. *Do such contacts exist?*

Yes. Christians, Muslims, Agnostics, Nomads all have come to taste Mother's affection. When they go back to their places, they recognise the brothers or sisters as belonging to the family of Mother's children. Though the contacts are made at Jillellamudi generally, one's visit to that place, when mentioned, draws him near another of his type even outside Jillellamudi.

4. *If they exist, which would be the principal difficulties from (a) the intellectual point of view (b) the practical point of view?*

The difficulties from the intellectual point of view will mainly be the axiomatic beliefs inherited by a brother in his upbringing. Mother's magnetic influence (love) draws one again and again to Jillellamudi and the unreasonable beliefs gradually and naturally dissolve.

The practical difficulty is the age old habit of quoting and believing one scripture in preference to another. Mother does not create that problem, She never quotes any scripture. Reason and experience are the two rails which the train of her talks run. Belief in this authority or that is the only cause for any one's deviation from the path. She indicates or suggests.

5. *Where are the principal opportunities and possibilities?*

One opportunity is information given by one, who saw Mother once or twice. Reading the publications of the Matrusri publications trust is another opportunity. A search for a thoroughly satisfactory philosophy taught by a contemporary

pious soul is another possibility. But the most important opportunity is Mother's grace.

6. *Which would be the topic for such religious contacts?*

'Have you seen Mother?' is the first topic. 'See her once if you haven't already', follows suit. Have you seen a spiritual being in whose presence thoughts are lulled and peace prevails? 'Have you seen a mother, who treats all beings as her children?' are alternative topics.

'If you have an unsolved problem or doubt in philosophy, see the Mother' is a suggestion which is floated on to a turbulent mind.

'If you would be reassured in your spiritual practice, and in the practice of any other, see the Mother or understand her sayings well' is a suggestion to the struggling aspirant.

"Why is it that we are not able to do all the 'good' or 'bad' we would like to do? Who comes in the way?" "Is a human being free to do as he wishes, at any level?" "Have you tested your 'freedom' to do any little work at a determined moment in the way you decide?" are topics which may be raised to set a person thinking about the author of all action.

"What is it that is always good for all or always bad for all?" Is there anything always bad or always good? what then is the (nature of) difference of the things or experiences we see in the world? Is there any difference except the long and short?" are topics which may be discussed to arrive at the truth about 'good' and 'bad'.

"What could any one do to avoid hardship always and get pleasure always? If they cannot be avoided, which belief regarding them would keep one always happy?" are questions which would lead to the attitude named 'sthithaprajna'.

7. *Would it not be good to act together in some common human tasks?*

'Good' and 'Bad' are relative terms. One's good may not be good to another. Again human effort is not all similar. Patriotism, Religious affinity etc., are not always 'good' as several thousands have been mowed down in their name. But, men are always found, who think similarly and act similarly. There is a hand that shapes our efforts and when IT does; things happen as several hundreds join to 'Do' them. So, rather than ask people to fall in and do the 'good' we want to do, it would be better for each person to join the 'hive' he likes to and gather the 'honey'. "We are doing this. We welcome anybody to join us in this work of the Lord. Come those, who would do similarly," would be the best to proclaim, rather than say, "The Lord likes this. We are organising its execution. Come one and all and earn merit".

8. *What kind of persons would you like to contact in a religious dialogue?*

Those, who are prepared to know, not those who want to teach us their beliefs, and ask us to believe them too. If one is also willing to learn while asking, there would be real 'good' out of religious discussion. If one were to believe in some

truths and argue on the basis of those truths, those who cannot similarly believe in those truths cannot learn anything from him outside those beliefs. Examples of those beliefs are (1) Original Sin, (2) Sanchita Karma (3) Absolute authority of 'Sacred' books or Divine personalities, (4) Intrinsic sanctity of objective elements like Mantra, Tantra, Yantra, Vighraha, ritual, symbol structure place etc.

9. *What attitude would you expect from your partner in such a dialogue?*

I would have One who is absolutely reasonable, one who would not subordinate another's reason to his belief, one who would agree to the axiomatic nature of his beliefs, and point at mine without vengeance but only with a spirit of finding out the Truth. Above all he must be one who would not quote the scripture as the authority for what he maintains. Dialectical discussion on any scripture will not lead to finding of the Truth.

10. *Can the establishment of committees to promote inter-religious contacts (disinterested and friendly) be useful?*

Faiths are unquestionable. One, who would stick to a faith would not brook any discussion of it. The committee above mentioned can be useful in all secular matters, even as any philanthropic association will. In religious matters however, unless the members steer absolutely clear of axiomatic beliefs, they are sure to come into clash regarding the sanctity or superiority of their beliefs. For instance consider the aborigines: their ways of living have been criticised. When

we get into the rationale of their living however, we are sure to find that they do not load themselves with ideas of the so-called decency and perhaps their fundamental beliefs are less in number than ours and more conducive to care-free living. The committees above mentioned will be useful only if they are entirely academic in character, like the departments of Philosophy in universities, wherein preferences do not creep in any level other than the individual level.

11, What could such a committee do to promote inter-religious contacts?

Publish accounts of the fundamental beliefs of the different religionists, and programmes or practices—personal and social—embarked upon by different religionists without expressions of opinions on them. Any religionist would then choose what appeals to him most, and similar persons would join together, where possible, to work in unison and report to the central organisation.

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God, the true Philosopher's stone,
Who answers every prayer,
Lies hidden deep within your heart,
The richest gem of all.

Mother, Grant me a boon

By O. V. G. Subrahmanyam

I happened to go through a very interesting article, written by Sister, M. Usha, in the December, 1971 issue of Mathrusri in English. Quite a large number, write of Mother's miracles, some mentioning miracles as they are and some without making any mention of miracles.

In Mother's view point, I am told there exists no Miracle at all. It is only a normal act or SAHAJASTHITHI for Mother. Birds fly. It is their normal act. For other creatures such performance is a mystery and miracle. A Fish lives underwater and it is its normal state, but, it is a miracle for those who can not live in underwater.

Avatars have always astounded people by various deeds they have executed with perfection and neatness, keeping mankind wondering with awe and dazed minds at such impossible accomplishments. Lord Krishna, is said to have lifted the Govardhan Giri (hill), with his little finger, to give protection to the herd of Cows, bevy of Gopikas and innumerable others, from the pouring torrential rain of stones. Poor Ahalya, remained as a rock and came back to life only at the touch of the Sacred Feet of Rama. Any number of such miracles can be quoted from Scriptures

Again, there are other types of miracles that are most imperceptible and difficult to discern. It is said, that one Great Yogi, who was proud for his great achievements, once boasted, before Mother that Mother's philosophy of everything happening as per the Will of Supreme, is untrue and Misleading. This Yogi wanted to leave mother, inspite of her suggesting to him, to take food and then go. He started to move, when the atmosphere was clear, clean and sunny. Actually, all things were set for his journey. But Mysteriously, threatening clouds came from somewhere and the whole place was fearfully darkened and it began to pour in torrents, disabling the Yogi from moving out the whole day and he was made to appease his appetite in Mother's

house for all. Again, we have heard quite a number of Mother's children saying, that when they wanted to leave urgently to catch some train or other, mother, detained them unusually and sent them afterwards, for them to find, the train on which they have to travel waiting for them, in view of its running late due to unknown difficulties. We may call these as imperceptible or veiled miracles.

But it is amusing to hear these great personalities explain that the wonderful incidents are also incidents destined to take place. Shirdi Sai Baba is said to have explained to Nana Saheb that a Village Astrologer predicts the happening of events that will take place in a short period. The only difference with him was the prediction of the events that were bound to happen and nothing else, as he is a 'bigger Astrologer!' That consoled Nana to the reality of the situation, that everything happens according to His command. We are thus in a profound distress to know, that all things happen according to the Will of Lord and nothing can change us from the disastrous conditions to which we are heading, or, are we really in. Usually, we get a feeling that the so-called powers of God and the miracles said to be associated with them are pure nonsense, as they do not come to play in the time of emergency of our fancy or imagination. I have heard Mother saying that all instances good and bad alike, that we touch in the journey of our life are given by the Lord.

Coming to Miracles again, we have heard of saints or Avatars Purushas, performing wonderful miracles in a style and fashion that is unique to them and they too have attracted millions of people to their fold. This process goes on. In the terminology of the term Miracles it appears to me that it is very difficult for us to distinguish the right and the wrong type of Miracle. Has it not been said by our Mother, there is nothing called Miracle and all acts are Sahaja only? I admit with all humility, that I remain still surprised, I know nothing of the mysterious creation called miracle like many others, who are bound to debate amongst themselves on various wonderful aspects we meet in our daily life.

With due respects to the great writers of erudite Scholarship and the knowledge of scriptures and vedas, and in the proficiency and sway of luring language they command, I wish to

record my coarse thoughts even in an unscientific way that I feel: Mother's Will will be done, no matter how we cry or laugh. We have only to take shelter in the sweet 'lap' of Mother in an absolute state of surrender, so that we may remain, untouched and unscathed from all the dualities, which mother herself has created. How I wish, I hide myself in the being of the Mother and merge into her, so that, I may remain always in her stillness of perfection and at the same time participate in all the Glory of her creation in the way she herself enjoys. Mother dear, will you be merciful to grant me this Boon!!!

Jesus answered, Thou couldn't
have no power at all against me,
except it were given thee from
above:

— *St. John. 19. 11.*

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Say not that 'man proposes and
God disposes. For, man proposes
only when God proposes.

— *Mother.*

The Descent of the Divine

By B. V. Vasudevachary

ALL ARE GOOD PEOPLE

Mother came out after taking leave of Vasudasu, but found that the carts of Mannava had gone far away. She started on foot and at sunset she was walking behind the cart of Brahmaiah of Doppalapudi, catching the cart with her hand. Somebody from the cart shouted at her not to keep her hand inside the cart. Then Mother began to walk behind the cart without touching it. As they were still uneasy to find the girl behind the cart, they recollected the conversation between Mother and Swamiji on the previous day.

"How lucky that girl was!" remarked one.

"She caught the eye of the eminent, even though she was young", said another.

"This is the same girl that talked yesterday," said a small boy.

"No. That girl with her fine complexion and curly hair looked like the daughter of the whites," remarked one.

The driver of the cart looked back and said she was like the same girl and suggested that they should call her. The cart was stopped and Mother came to it.

"Did Vasudasu call you yesterday?"

Somebody from the cart said that they could discuss that matter later and the tender girl might be allowed to come in first. But another person in the cart said that the cart was already crowded.

"Please come here and sit by me", invited their servant who was driving it.

"No. I feel better when I walk," said Mother. He stopped the cart and took Mother with his hands and placed her on the front side of the cart.

"To which place do you belong?" said Brahmaiah.

"Mannava," said a lady in the cart.

"Whose girl are you in Mannava?" asked Brahmaiah again.

"What answer should I give to that question?" said Mother.

"The girl seems to be very ignorant and she doesn't know even that much," said the son of Brahmaiah.

"Well, what is the name of your father?" asked Brahmaiah.

"I don't know my father's name. I know to call him 'father' and there was no need for me to know the name," said Mother

"She seems to be ignorant, as you have said," remarked Brahmaiah turning to his son. He asked her if she knew atleast her own name.

"What is meant by a name?" said Mother

"By what name do they call you?" repeated Brahmaiah.

"How did you call me a little while ago?"

"This seems to be a tough girl!" exclaimed Brahmaiah.

"You have already called me by two names (synonyms for 'girl'). Similarly people call me as they think. No body told me clearly what my name was."

"How did they write your name in the school?"

"Atleast you have taken me into the cart, but my people never sent me to school."

"She speaks like this, as we spoke differently when we took her into the cart. Do you understand this, boy? said Mrs. Brhamaiah to his wife.

"She is not so clever, mother. Let us see whether she recognises her own limbs." "Then he asked his servant to send the girl inside the Cart, but the servant did so with great reluctance.

"Girl, which is your stomach"? Mother did not speak

"Which are your hands?"

"They are with me."

"which is your nose?"

"They are at their own proper places."

"She has all things, except the brains," remarked the boy while laughing.

"You must have it to know whether others have it," said Mother instantly.

"There is no doubt about it. Shri Vasudasu spoke to this girl only. Is it so, girl?" asked Mrs Brahmaiah.

"You saw me yesterday and you are seeing me now. Why do you ask me again?"

You seem to be the same girl, but all resemblances are not there. You are not devoid of some resemblances. Now you are not as you were at the time of walking behind the cart. You seem to be different every moment," said the daughter of Brahmaiah. Looking at her mother she also said, "Now, you look at her, mother. Her face is changing every moment. You find the resemblances between that picture I worship and this girl."

"There seeing to be the change, but I am not able to recognise it clearly."

In the meanwhile Brahmaiah looked at Mother and exclaimed:

"Mother Kanaka Durga - IS it you?" Then he asked his son to pray to Her so that he might have prosperous days atleast from then onwards.

"Why should I pray to Her? Should I not see what you have seen?"

Brahmaiah requested Mother to look at his son once and Mother graciously looked at him. Then he prostrated before Mother and Mrs. Brahmaiah offered her *Pranams* to Mother. The daughter of Brahmaiah stood there with tears of gratitude in her eyes. Their servant also felt the bliss looking at Mother.

When they were in that state of excitement, the bullocks brought the cart to their house and stopped there. They requested Mother to come into their house for a while and go to her home in their cart. But Mother desired to go on foot. The servant took the tender girl into his arms and placed her in the cart.

"I appear to be short, but I am very old," said Mother.

"You say 'very old' — how old are you?"

"I can't say how much it is."

"Why do you always say — 'can't say'?"

"As it is something that can't be told and it is something that can't be understood when it is told."

During the conversation, Mother asked the servant about his native place. He told her that he came from Jadavalli and his relatives in Mannava kept him in that farmer's house as he could learn cultivation. He also said that Mother had shown miracles in the cart.

"Did you see the miracles? or did you hear about them when they described them?"

"I don't know what they said, but when you walked behind the cart, it was like the moon walking behind it."

"You often say that there is nothing, not known to me. With what knowledge can you say so?"

"I don't know why I say so. But I feel like saying so, Mother."

"Do they give you food thrice?"

"Yes, Mother."

"How much do you get?"

"Fifteen rupees."

"Can your people eke out their livelihood with fifteen rupees?"

"All people earn their wages and we shall celebrate the marriage of my sister with fifteen rupees."

They approached the village and Mother suggested that they should spend some time on the Canal banks. But he said

there was no fodder for the bullocks and he was sent there to note her house.

"It is good. You can come to the house now and then."

"When I come to the fields for fodder, I can come to your house. But your people may not like it."

"You need not come to my house. Usually I spend my time in the garden of Gangaraju Punnaiah, or on the banks of the canal or near the ferry. If I am not there, you can come to my house. How can you celebrate the marriage of your sister with fifteen rupees only? So take this ring," said Mother and gave away the ring.

"I don't want it. You are a tender girl. My boss will not like it."

"A little while ago you said that there was nothing which was not known to me and that I had shown miracles. Now you say I am only a tender girl," said Mother surprisingly.

"I feel in both ways and that is what confuses me."

After a while, the servant continued.

"I don't know why I feel like staying at your feet. But I am a bad person and all my habits are bad."

He reflected for a while and continued again:

"I have one thing. I cannot bear to see any one starving. I starve and offer my food to him".

"Is that all?"

He reflected for a while and said.

"I don't speak lies."

"Then why do you say that all your habits are bad? or do you think that these habits are also bad?" said Mother with a smile.

He laughed heartily and Mother said affectionately.

"All people are good, if there is any bad person, it must be that God who has given us the so called badness."

He stood in silence, unable to understand the sublimity of her words.

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On Matrusri Oriental College

By Amara Vani

The Mother is the mother of All. She is the universal mother and Her family includes all beings of the entire universe. The atmosphere here is filled with sweet fragrance of fraternal intimacy. Welfare activities that will confer global benefits are carried out joyously in this centre of vibrant calmness

Mother is the very embodiment of all knowledge, she is goddess saraswathi herself. In the ocean of Sanskrit, the vedas the upanishads, the Puranas and all scientific and technological sections of knowledge are mere waves. In other words Sanskrit is the Mother of all languages. The Mother who is without a beginning or an end, who is the directrix of the movements of all worlds perhaps has shaped out with the essence of the ravishing beauty of her inner and outer forms, this grand language. No wonder that it is usually spoken of by the learned as the real treasure of our Indian culture and civilisation. If we reflect a little more deeply it strikes us that this immortal language is the summary expression of our distinguished culture, a culture that has always brought about universal welfare.

It is not uncommon that many among the modern educated persons have an incorrect view that sanskrit is the language of only one class of society, an instrument utilised to perpetuate class distinctions in social life which breeds narrow outlook in its adherents and it is a very stiff and difficult language to teach. There is not much truth in this. If there is a grain of truth in this, it is often due to its misuse by the strait-laced pundits as an instrument of dialectical warfare in their impassioned writings denuded of all beauty of heart. To a certain extent, part of the blame can be ascribed to teachers, unskilled and impatient, whose minds are often filled with irrational prejudices. It is my sincere conviction and the experience of the many learned that sanskrit is easy to learn provided we have the right type of teachers, dynamic and purposeful, well skilled in the art of imparting tuition to students.

What are the main factors responsible for the decline in importance of the language? The great scholars who often lecture to the public that this grand language contains pearls mostly do not have patience or generosity to place these pearls before the public and explain and elaborate their importance and beauty in an easy way intelligible even to the ordinary intellects. If there are a few good scholars who can do real service in the field, they are unfortunately not encouraged by the Govt. or public and they usually find themselves in hard positions, difficult to make even both ends meet. Apathy and indifference to the value and utility of Sanskrit on the part of legion of ignorant students complicates the problem still more.

In fact the modern ways of learning or teaching have become thoroughly mechanical. Nowadays only the outer shell of conventions is seen in practice; the inner richness of culture, its true spirit is lost. No importance is given to broad ideas that bring universal welfare. Individuals seek to exaggerate their self-importance. In this atmosphere it is not surprising that Sanskrit has not received its due recognition or importance; it is likely that other languages may meet the same fate in due course if the present trend is not reversed.

In life since gainful occupations are valued by most of the people we find mushrooming pundits even in scientific and technological fields. Because the sacred tasks of teaching or learning knowledge are nowadays looked upon as a means to earn money and not as a means to achieve the spiritual aim of life, there is widespread discontent and disappointment in the student world, and the teachers have lost faith in themselves and have forgotten the ideal ways of teaching the students out of an unselfish motive or love. It may reasonably be thought that most of the social ills have flown from the distortion of the true ideals.

The problem now is that we have to free ourselves from these crippling shackles of commercial civilisation. We need a centre to initiate our reforming actions, and this is why we have established this institution of sanskrit here.

The Mother is the originator of all impulses, the giver of all ideas and the moulder of all tendencies, natural and unnatural.

A step further, She is verily herself all these. But we must have the consciousness to recognise this Truth. We must aspire for this consciousness of course with the understanding that even this aspiration has been given by her. In this perspective it is easily seen that solely with her samkalpa this institution, Matrusri Oriental College has been established.

It is our ordent hope that this centre is the first link in a chain of centres to be started later which would ultimately form the base of universal edifice of fraternal love.

Mother is the goddess of learning. She is the Time-Spirit; She is the poetic quality of the verses; She is the parabrahman of the Vedanta; She is the material energy of the physical sciences; she is the cadence of the divine melodies. The students of this college are therefore immensely fortunate for they can have darshan daily of the embodiment of the integral spirit of all knowledge and have the opportunity of being moulded into veritable spiritual dynamos to radiate her divine message to all humanity.

Once for all the idea that education is meant for eking out livelihood should be banished from our mentality. The real aim of education is to experience the True Ananda that flows form the darshan of the Mother. This idea should sink into the souls of the teachers and the taught. When this transformation in the outlook of men takes place, there will be progressive diminution of strfe, and peace will prevail. Problems of discord will be replaced by solutions of harmony. Man in fact will become divine. Towards achieving this distant but divine goal we have started this institution.

We confidently hope that under the guiding spirit of the Mother this institution will swiftly progress towards achieving its spiritual objects: primrily sanskrit will shed its narrowness and become universally accessible. The vedas would become the common Light of all, Shastras would be experience - based, there would be unbounded widening in the knowledge of this world or others. All discords will be dissolved and universal harmony will shape interpersonal relations - A broad and modern scientific outlook undivorced from spiritual truths would universally evolve.

In this Mahayagna of great work people from all strata of society, students, workers, farmers teachers, public leaders, the rich and poor, all have to contribute their mite. Morally or physically they are requested to render their invaluable help in shaping this into a disciplined, ideal pioneering institution of culture and education.

May all receive Her Light and Blessings.

Read!

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WELCOME



We are happy to announce to all that the Birthday Anniversary of MOTHER will be celebrated at Jillellamudi on the 25th of March, 1972.

People will be visiting Jillellamudi from various parts of the country to offer worship to Mother and receive her blessings. For people have felt on such occasions, during mass puja, peace and bliss radiate more noticeably in the presence of Mother.

We welcome everyone to join us all in the celebration and receive Mother's blessings.

Res. Secretary
Sree Viswajananeesh Parishad
Jillellamudi

Supplement to Matrusri

ప్రకటనలు

ఒంగోలు జిల్లా కోర్టులో

O. P. No. 11/72

In the matter of the guardian and wards Act VIII of 1890 and in the matter of minor daughter 1. Kotta Venkata Narayana 2. Kotta Varalakshamma

Between Petitioner:- Kotta Venkatareddy
and

Respondent:- Kotta Venkata Ramanamma

యా నెంబరులో పిటిషనరు తరపున గార్డియన్ వార్డుస్ ఆక్టు తె. 7 ప్రకారం పిటిషను దాఖలుచేయగా అందుపై ఆక్షేపణలు తెలియ చేసుకునే నిమిత్తం కోర్టువారు 15-3-1972 తేదీన వాయిదా వేసినారుగాన వాయిదారోజు వగలు 10 గంటలకు కోర్టుకు హాజరై తెలుపు కోవలసినది లేనియెడల పరోక్ష మందు తీర్మానించ బడునని తెలియ జేయడమైనది.

మంత్రి శివరామవెంకటకృష్ణరావు & చిమట రామారావు

పిటిషనరు త. అధ్యక్షేటు

రేపల్లె డి. ము. కోర్టులో

ఒ. యస్. 192/71

వాది గొట్టముక్కల వెంకటచలం

ప్రతివాది- కొదారి రామకోటయ్య

పై నెంబరు దావాలో ప్రతివాదికి దావా నోటీసు నిమిత్తం 3-3-72 తేదీన వాయిదా వేసియున్నారు గనుక వాయిదా రోజున ఉదయం 11 గంటలకు పై కోర్టువారి ఎదుట స్వయముగాగని అధ్యక్షేటుగారి ద్వారాగని హాజరై ఆక్షేపణలు తెలుపు కొననిచో ప్రతివాది పరోక్షమందు పై నెంబరు దావాను తీర్మానించ బడునని ఇందుమూలముగా తెలియ చేయబడెనది.

నందం జగన్నాథరావు. వాది త. అధ్యక్షేటు

రాజమండ్రి నవార్డినేటు జడ్జి కోర్టులో
యి. సి, 204/71 యస్. సి. 483/70

Between

డిక్రిఫోల్డరు- పెనుమాక బుల్లి కొండయ్య

యెదిరి

జెడిమెంటు డెటరు- కొల్లాట చినవీరన్న వగైరా

పై నెంబరులో యీ దిగువ షెడ్యూలు చాజిల్ ఆఫ్ 4-4-72 తేదీ ఉదయం 10-1/2 గంటలులగాయతు వేలం వేయబడును. వలయువారు పాడుకోవచ్చును. వివరములు తెలుసు కోవచ్చును.

షెడ్యూలు- రాజమండ్రి తాలూకాకడియపు లంకగ్రామంలో ప్రతివాదులకుగల 10 వ వార్డు నెంబరు 09 తాటియాకుల యింటికి హద్దులు-

తూ- మలకా చంద్రారావు స్థలం గ. 15-00 = 13.71 మీటర్లు
ద- నక్కా నాగన్న యిల్లు స్థలం గ. 18-00 = 18.46 మీటర్లు
గ. 15-00 = 13.71 మీటర్లు
పు- కొల్లాట తాతయ్య యిల్లు స్థలం గ. 18-00 = 18.46 మీటర్లు.

2. డిటో డిటో డిటో నెంబరులోని బంగారా పెంకుటి యింటి స్థలంకు హద్దులు-

తూ- నక్కా గనిరాజు ఇల్లు స్థలం గ. 14-00 = 12.80 మీటర్లు
ద- తాతపూడి తాతయ్య యిల్లు గ. 15-00 = 13.71 మీటర్లు
ప- రాజవీధి గ. 14-00 = 12.80 మీటర్లు
పు- రోడ్డు గ. 15-00 = 13.71 మీటర్లు

నదరు హద్దుల మధ్య స్త నుయిన రైండు యిల్లు స్థలం వగైరా సహా వేలం కావలెను.

మైలవరపు వెంకటరత్నరావు

డి. హో. త. అధ్యక్షులు

—[0]—

ఏలూరు నలు కోర్టులో

యి పి. నెం. 142/71 ఓ. యస్. నెం. 132/70

డి. హో- యనుగంటి శ్రీరామానుజ కృష్ణ రామరావు

జె. డి. ఆర్- 1 కొల్లి వెంకటేశ్వరరావు 2. కోట రాధాకృష్ణ

యీ నెంబరులో 2nd జె డి. ఆర్ తాలూకు యీ దిగువ సుదహరించిన స్థిరాస్తిని ఏలూరు నలు కోర్టు వారి వలన 18-3-72 తేదీన 11 గంటలు లగాయతు వేలం వేయబడును.

ఆస్తి వివరం

వల్లిమి గోదావరి జిల్లా చింతలపూడి తాలూకా చింతలపూడి నలు డి. జోగోలు మంలొని 2nd జె డి, ఆర్ తాలూకు జిల్లా కాబడి వేలంకావలసిన స్థిరాస్తి వివరం

Patta No	S. N.	Ac.	చ హె. మీ.	చ. డె. మీ.	చ. మీ.
585	523	18-04	6	6	62

హద్దులు

తూర్పు- బోగోలు గ్రామ పార్లెన్సు

దక్షిణం- బండిదారి కొంతవరకు పార్లెన్సు కొంతవరకు

పడమర- కొనకళ్ళ శింహాచలం వగయిరాల భూమి

ఉత్తరం- ములగలంపాడు పొలిమేర

యీ హద్దుల మధ్య య 18-04 సెంటున్నా చ. హె. మీ. 6-6-62 యందులోని మామిడికోట యందలి నానావిధ పరి వృక్షములు సహా వేలం కావలెను టాక్సు 11-93

డి. హో. ఆర్. కిమ్మకు రు. 800/- లు

Encumbrance Certificate obtained from 1-1-59 to 18-8-71

Encumbrances Nil

సి. సీతారామయ్య

వాది త. కడ్యకేట

గన్నవరం డి. యు. కోర్టులో
యి.సి. 22/71 యన్. సి. 43/70

డి. హో - దుగ్గిరాల భూషయ్య

and

జె. డె. ఆర్. - కొల్లు సుబ్బారావు

డి. హో. ఆర్. తరపు దాఖలు చేసిన పబ్లికేషను

ఈ దిగువ షెడ్యూలు దాఖలా జె. డి. ఆర్. తాలూకు స్థిరాస్థిపై
పై కోర్టువారు వగలు 10 గంటలు లగాయతు వేలం వేయుదురు కావలసినవారు
వేలం పాటపాడు కోవచ్చును.

వేలం నాయదా 4-4-72

కృష్ణా డి॥ గన్నవరం తాలూకా గన్నవరం నలు డి॥ లో చేరిన
గొల్లనవల్లి గ్రామములో జె. డి. ఆర్. సంపూర్ణ స్వాధీన భుక్తములో వున్నట్లు
చంటిన్ని వేలము కావలసిన స్థిరాస్థి వివరము

డి. హో. ఆర్.

R, S. N.

య. సెం.

కిమ్మకు.

204/2

0-80 ట్లు వల్లం

భూమికి హద్దులు

తూర్పు - పోతన బోన వ వెంకయ్యభూమి

దక్షిణం - కొల్లు తిరువతయ్యభూమి

పడమర - యనమొదల సుబ్బయ్యభూమి

ఉత్తరం - కంభంపాటి గురునాధరావు భూమి

ఈ హద్దుల మధ్య య 0-80 ట్లు వల్లంభూమి

2. R. S. N.

య సెం.

180/1

0-80 ట్లు మెరక భూమికి హద్దులు

తూర్పు - కొల్లు తిరువతయ్యభూమి.

దక్షిణం - మల్లంపాటి కృష్ణయ్యభూమి

పడమర - కొల్లు కుటుంబం భూమి

ఉత్తరం - పులిపాకా గురవయ్య వగైరాలభూమి

యా హద్దుల మధ్య య 0-80 ట్లు మెరక

I. డి. హో. ఆర్. కిమ్మతు రు 800/

I. హె. హె.
0 - 268

అమీనా కిమ్మతు

II. డి. హో. ఆర్. కిమ్మతు రు 1000/

II. 0 - 361.

అమీనా కిమ్మతు

షరా- గన్నవరంభూమితనఖా బ్యాంకుకు తనఖా ఉండి వున్నది.
వదరు తనఖాకు లోబడి వేలము కావలెను.

ఆర్. ఆర్. దిట్టకవి
డి. హో. త. అడ్వకేటు

చీరాల డి॥ ము॥ కోర్టులో

Bapatla D. M. C. file S. C. 303/69 E. P. 106/71
Between

(డి. హో. ఆర్.) పిటిషనరు- కొల్లా వెంకయ్య

యెదిరి

(జె. డి. ఆర్.) రెస్పొండెంట్లు- రామవరపు వీరయ వరపు రత్నం వగైరా

ఒంగోలు డిస్ట్రిక్టు చీరాల నబ్ రిజిస్ట్రారు యిలాకా నాగుల పాలెం
గ్రామంలోని 1వ ప్రితీవాది తాలూకు జప్తు అయి వేలం కావలసిన స్థిరాస్తి
వివరం

డి. నె॥ 584/1 రు య 4-02 ట్లు మింజువులె య 1-00 ట్లుకు శేరి
మెరకభూమికి హద్దులు

తూర్పు- కొల్లా అంజనేయులు వగయిరా

దక్షిణం- కొల్లా చంద్రయ్య

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యెదిరి

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